1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

291 to cope with the routine of their ordinary lives as the result of a day of real happiness. At the festival they 302 had felt and acted as if they belonged to the most beauti- ful and happy people in the world. Proud as peacocks, 182 they had walked smiling through the throngs as if they were queens. They had listened with pleasure to the jingling of the strings of copper coins hanging from their sashes; they had been delighted by the fluttering of the silk and satin handkerchiefs hanging by the embroidered ends of their sashes. They had enjoyed the fragrance of the strong musk perfume on their garments, and they had been admired and congratulated.

291 Unmarried girls are not dressed as gaudily as the married women. They wear blue cotton trousers, the attached lower legs of which are made of red cloth. Their blue cotton boots are embroidered with Chinese designs, usually of flowers. They wear the long gown of violet, green, blue, or red cotton cloth, with an apron over it. The hem of the gown is decorated with red cotton stitching. The collar is always of red cotton, and is embroidered. The sash is a piece of red cotton cloth, without embroidery. The sleeveless jacket is of green, blue, or red cotton trimmed at the edges with red stitching. Unmarried girls wear their hair in a small "bun" on top of the head, bound with red cord and covered with a shell. The rest of their hair is braided in two plaits, bound together at the neck with red cord and covered with a short sheath decorated with shells. Unmarried girls never wear hats. In winter they cover their ears and the side of their foreheads with a strip of red cotton cloth.

301 Both married and unmarried women wear bracelets, sometimes three or four pairs, and silver rings on the fourth finger of each hand—sometimes three or four rings on the same finger. The rings are sometimes of plain silver and sometimes set with coral or turquoise. Unmarried girls wear only small, simple rings in their ears. The earlobe is pierced in the spring on the day of the festival of the ancestors.

778 Both men and women often wear a reliquary on the chest, made like those worn by Mongols and Tibetans, often of silver, containing bits of writing from Tibetan scriptures, and sometimes miniature Buddhas.

HANDICRAFTS AND ORIGIN OF ARTISANS

463 There are, of course, no large scale industries among the Monguors. Most of their necessities can be bought either in the Chinese towns, or at the monastery festivals or the fairs that are held at the time of the clan assemblies. The handicrafts that are found among the Monguors themselves are limited to weaving, felt making, the making of fur coats, and the work of silversmiths. In addition there are a few carpenters and stone cutters.

286 The Monguors spin their own woolen yarn. Men, women, and older children spin when they have nothing else to do, drawing out the threads from a handful of

1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

286 wool and spinning them with the aid of a clay spindle. Grown men spin while they are walking and boys while they are watching the herds at pasture.

The weaver is a professional who is invited to visit a household that has laid by a supply of yarn. He loads the pieces of his portable loom on a donkey, and works for a daily wage. He also makes sacks of goat hair. Sometimes he works in his own home, with yarn that is brought to him. For this kind of work, the yarn is weighed and the price is fixed according to the amount of yarn that is brought by the customer and the measurement of the cloth to be delivered. Since the yarns are spun by children and adults, at all times of the day, and are very irregular, the fabric produced from them is used to make working gowns and jackets for men and women and is extremely coarse and primitive. It sheds water well, since the wool has not been washed in hot water and the yarn retains its natural fat.

287 Felt making is also the work of professionals. For this a kind of screen is used, made of reeds. The screen is laid on the ground and the loose wool is piled on it. Each layer of wool is wetted down with hot water. The screen is then rolled up with the wool, and this bundle is then rolled back and forth for a long time in order to mat the fibers together. The felt is then dried in the sun and is ready for use. The same artisan makes, from fine selected wool, the round felt hats that the Monguors wear. When the round piece of felt has been made and is still wet, it is stretched over a mold to form the hat.

281 The preparation of the furs used by the Monguors is a household industry. The sheep and goat skins are washed, the fat is scraped off, and the skins are dried. They are then steeped in an earthenware jar containing a mixture of salt, flour, and the yeast that is used for fermenting wine, in the proportions of one handful of salt, one pound of flour, and one brick of yeast for each skin. The steeping lasts for fourteen days in the summer or twenty-one days in winter. When the steeping has been completed, the skins are washed in the river, dried in the shade, and are then ready for use. Coats made of such skins are cut and sewn by a professional artisan at the home of the Monguor customer.

326 Silversmiths make earrings, bracelets, finger rings, and the plates, cups, and pins that are used for the headdresses. They also make the sheaths that hold knife and chopsticks. The work done by Monguor silversmiths can always be distinguished from that done by Chinese, but as their work is done for a small population, it is bound to remain on a very small scale.

467 In spite of the fact that the Monguors, as subjects of their own T'u-ssu, are exempt in general from Chinese
651 demands for corvée labor, in recent years carpenters and stonecutters who make millstones have been affected by these demands. The Chinese officials make their demands on the professional guilds; the individual worker is not paid for such work, and his guild must pay him when he has been summoned for unpaid official work.